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ART. III.—*On the Site of Caranus, and the Island of Ar-Rudd*
(الرواد), *the Arvad or Arpad of Scripture.* By the late
CAPTAIN NEWBOLD, F.R.S., &c.

STRABO describes Caranus as the maritime arsenal of Aradus, between Balanea and Enhydra,¹ and Pococke recognises it in "the place to which boats come from the isle of Ruad, which is about half a mile to the N. of the present wall of Tortosa; but the port for shipping," he continues, "is doubtless where it is now—between the island and the continent." Had this learned traveller pursued his investigations a little farther up the sea-coast to the N. he would have discovered the real site of Caranus, in a port and adjacent ruins, about a mile northerly from the landing-place of which he speaks. These ruins are called to this day, by the Arabs, *Caranún* قرنون, a corruption of the Greek *Καρίνος*: or, what is possible, the Greek name might have been a corruption of the more ancient and original Syrian appellation, to which the Arabs have returned, as they have done in the case of the adjacent island of Ruád, the Arvad or Arphad of Scripture, and which the Greeks converted into Arados, Ἀράδος. The present Arabic name, with the article, which is invariably used with it, would be still nearer the ancient name, for instance, Ar Ruád الرواد. There are many cases in which the Arabs have rejected the names imposed by their Grecian and Roman conquerors on their cities, and returned to the original ones; as in Beyrút, Acca, Bániás, Tidmúr, for Colonia Julia Felix, Ptolemais, Cæsarea Philippi, Palmyra, and many others. Emésa was a corruption for Homs, &c.

The port of Caranún is small, but more sheltered than any other on this part of the coast; and is partly natural, partly artificial. It is formed by a small bay or cove, from the S. horn of which a rocky reef runs northerly, in a parallel direction to the general line of coast, and nearly across the mouth of the bay, leaving an entrance for vessels on the N.W. The reef has been improved by masonry (which has been almost entirely carried off by the Arabs for building purposes), and acts as a breakwater, leaving the water inside perfectly calm and tranquil. Near the N. extremity of the bay the remains of a mole may be traced, running towards the N. end of the breakwater.

The most prominent part of the ruins is a mound from twenty-five

¹ Strabo, xvi. 753.

to thirty feet high, rising from the sea-shore at the bottom of the bay, and about a quarter of a mile in circumference, consisting of fragments of pottery, stones, earth, glass, and sand. Around its base, inland, foundations of cut stone extend to the distance of several hundred yards, but are fast disappearing under the hands of the Arabs, who are digging them up, and shipping the large and finely-cut blocks to various towns on the coast. Fragments of columns, basalt, and mill-stones, are occasionally turned up. The springs of *Ain Caranin*, which supplied the town and port, lie towards the base of the hills at the eastern boundaries of the ruins.

The mound bears N. 6° E. from Tortosa, the *Tartús* طرطوس of the Arabs, from which it lies about two miles. Pococke's landing-place lies nearly midway; its distance from *Tartús* being nearer a mile than half a mile, as stated by that traveller.

The island of Ar-Ruad.—The island of Ar-Ruad, according to the plan given by Pococke, is a rock of an irregular trapezoidal shape, about 1000 paces across its longest axis. It is supposed to have been first colonized by Arvad, son of Canaan, and subsequently by some Sidonians, who had been banished from their own country. A triple colony from Arvad, Tyre, and Sidon, is supposed to have founded Tripoli. Arvad long maintained its independence, like Tyre and Sidon, as a great maritime colony; and subsequently as a republic. Its territory on the adjacent continent extended from Gabala (Jebili) to Orthosia and the river Eloutherus. It was reduced by Sennacherib and the Persians, and shared in the subsequent fortunes of Syria. By the Greeks it was styled Aradus, and, according to Dionysius, was formerly joined to the continent by a bridge, of which I could find no vestige. It had a coinage of its own, several specimens of which are still extant. Its population in Strabo's time was so great that the island was covered with houses, which, as ground-room was scant, were raised many stories high.

In Edrisi's¹ time it was well inhabited, with a very large church, high and strong, with iron doors, like a sort of citadel. In the seventeenth century it was taken by the Maltese, but they were shortly afterwards surprised and expelled by the Turks, who have ever since retained possession, except during the brief occupation of Syria by the Egyptian troops, under Ibrahim Pasha.

This island city, strong by position, and in the bold independent spirit of its industrious inhabitants, enjoyed the privilege of a city of refuge, in the protection of all persons who sought it as an asylum.

¹ French edition, Vol. I., p. 359, where the name of the island is spelt ارواد.

It is still occasionally used as a place of concealment by fugitives from the continent. Its port, which is partly artificial, and situated on the N.E. side of the island, is one of the deepest and most secure between Scanderoon and Alexandria, although small. In rough weather all the native craft of the opposite town of Tartús and other adjacent places along the coast, take refuge here: and it is a great place of resort for vessels, engaged in the staple trade of this part of Syria, viz., tobacco and sponges.

Population.—In Pococke's time the population amounted to about 1500. In 1845 it was composed of about 300 Moslim families, and 20 Greek, in all about 1600 souls, under a Turkish Mutsellim, Mahomed Libeidi. Volney appears to be in error in stating the island to be deserted and all the walls razed: "Il ne reste pas un mur de cette foule de maisons qui, selon le récit de Strabon, étaient bâties à plus d'étages qu'à Rome même. Aujourd'hui l'île est rase, et déserte." This error has been copied into more than one work. The island, I am assured, has never been deserted. There is no spring of living water on the island; but there exist large cisterns, some thirty feet deep, cut in the rock, under almost every house; a fact noticed by Strabo (p. 753), who tells us that the Aradians drink the water of their cisterns, which they fill with water brought from the coast of the main. In time of war, he continues, they use the water of a source which springs up in the sea between the island and the main: and which is procured by means of a leaden vessel (*κλίβαρος*) shaped like a bell, with a large mouth, and a small aperture in its upper part, to which was attached a leathern pipe which conducted the water of the spring a little above the surface. The water, which at first ascends, is described as being salt; but afterwards as becoming more and more pure. Volney states that the tradition even of such a spring no longer exists: "La tradition n'a pas même conservé aux environs le souvenir d'une source d'eau douce, qui les Aradiens avaient découverte au fond de la mer, et qu'ils exploitaient, en temps de guerre, au moyen d'une cloche de plomb, et d'un tuyau de cuir adapté à son fond."

Volney, in this instance also, appears to have been misinformed, for, about half a mile south of the port of Caranún, about a stone's throw distant from the shore, in the sea, a spring of fresh water rises to the surface called by the Arabs *Ain el Ibrahim*, and which in calm weather is seen boiling up and displacing the surrounding sea-water. Nearly opposite to it is the fresh-water spring of *Ain el Harún* (Aaron's spring,) which rises in a small creek, and displaces the sea-water around it in a similar manner. I tasted the water near the spot where it rises, and found it perfectly sweet and good; but at a little

distance, it becomes saline. Close in the vicinity several small springs gush out near the edge of the sea. The people of Ar-Ruad at the present day are in the habit of coming in boats, and filling their cisterns in the summer time from these sources.

My fellow traveller, the Rev. Mr. Thomson, American Missionary at Beyrût, copied the following inscriptions from pillars of basalt on the island of Ar-Ruad.

FIRST COLUMN.

ΑΡΙΕΤΩΝ ΑΣΚΑΗΠΙΑΔΟΥ
ΙΕΡΑΙΣ ΑΡΟΣ ΣΕΒΑΣΤΟΥ
ΩΡΟ ΒΟΥΛΟΝΤΩΝ ΝΑΥΑΛ
ΣΑΝΤΩΝ ΛΟΥΝΟΣ Υ

SECOND COLUMN.

Ο ΔΗΜΟΣ
ΔΕΚΜΟΝ ΑΙΑΙΟΝ
ΔΕΚΜΟΥ ΥΙΟΝ
ΕΠΑΡΧΟΝ ΣΤΟΛΟ
ΕΥΝ Ε ΕΝΕΚΕΝ

THIRD COLUMN.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
ΑΡΑΔΙΩΝ ΔΑΜΙΝ ΜΝΑΣΕΟΥ
ΔΙΟΡΑΝ ΟΜΗΣΑΝΤΑ ΚΑΛΩΣ
ΚΑΙ ΦΙΛΟΤΕΙΜΩΣ ΕΝ ΤΩ ΖΟΤ
ΕΤΕΙ ΤΙΜΗΣ ΚΑΙ ΕΥΝΟΙΑΣ
ΧΑΡΙΝ

FOURTH COLUMN.

ΩΥ
ΚΟΜΗΟΛΟ
ΗΠΙΑΙΟ

FIFTH COLUMN.

Η ΒΟΥΛΗ ΚΑΙ Ο
ΔΗΜΟΣ
ΑΝΤΙΟΧΟΝ ΔΗΜΟΠΡΟΥ
ΤΟΥΤΟΥ ΚΑΙ ΜΑΡΙΩ
ΝΟΣ ΚΑΛΩΣ ΓΡΑΜΜΑ
ΤΕΥΣ ΑΝΤΑ
ΤΩΣ ΤΕΙ
ΤΕΙΜΗΣ ΧΑΡΙΝ

FROM SQUARE BLOCK
OF TRAP.

Η ΒΟΥΛΗ
ΙΝΙΟΝΣΕΚΟΥΝ
ΧΟΝ ΣΠΕΙΡΗΣ ΟΡΑ
ΩΤΙΣ ΕΠΑΡΧΟΝ Θ
ΙΝΑΝΤΕΙΗΤΡΟ
Υ ΙΟΥΑΙΟΥ ΑΛ
ΑΡΧΟΝΙΟΥ ΙΟΥΔΑΙ
ΡΟΗΟΝ ΣΥΡ
ΟΙ ΛΕΓΕΩΝΟΣ Ε

FROM SECOND SQUARE BLOCK
OF TRAP.

Η ΒΟΥΛΗ
ΟΔΗ
ΜΑΡΚΟΝ ΙΤΙΜΙΟΝ
ΜΑΡΟΥ ΥΙΟΝ ΦΑΒΙΑ
ΜΑΓΝΟΝ ΕΚΑΤΟΝΤΑΡΧΗΝ
ΛΙΓΕΟΝΟΣ Δ ΣΚ
ΤΟΝ ΕΛΥΤΟΝ ΠΟΛΙΤΗΝ
ΕΥΝΟΙΑ ΚΑΙ ΤΕΙΜΗΣ ΧΑΡΙΝ

In the statements of the ancients there is some discrepancy as to the distance of this island from the main. Strabo gives twenty stadia (about two miles), while Pliny makes it only two hundred paces, "ducentos passus a continente" (Hist. v. 17.). How this

difference originated, whether by mistake or by oscillations of the surface of the coast and of the island itself, is difficult to say; but more probably the former. Pococke thinks we had better add two thousand to the two hundred of Pliny, and so make the 200 paces 2200.

By a base-line measured along the coast south of Tartús, I found the island's approximate present distance from the main to be 2950 yards; and its distance from Tartús itself 4237 yards S. 35° W. The rocky islet of *Abeis*, a little south of Ar-Ruad, bears from Tartús S. 11° W.

The geography of this part of the coast of Syria has been laid down in a very unsatisfactory manner by the ancients; and the statements even of more modern travellers, Pococke and Maundrell, are at variance on certain points. The Jerusalem Itinerary, after Baniás, mentions the bounds of Coele-Syria and Phœnicia before Maraccas and Antaradus; while Ptolemy, on the contrary, places Antaradus in the Casiotis of Seleucis: between Antaradus and Tripoli he mentions Imura and Orthosia. In the tables, Orthosia is twelve miles N. of Tripoli, which is the distance at which the Jerusalem Itinerary places Bruttus. Ptolemy places Orthosia and Semyra in Phœnicia; while the Itinerary excludes them, by drawing the northern boundary of Phœnicia south of Aren.